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All Contributions should be forwarded to the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th.

A Call to Remembrance.

Amid the distractions of very disturbed times we would not forget the claims of duty and of gratitude. Such find their centre in and gain their sanctity from Armistice Day, November 11th, with all the unforgettable memories which it memory conjures up. Much has transpired since the eventful day of November, 1918, when cessation was called to world-wide warfare. The world has remained unsettled, large tracts knowing famine and the most terrible distress. Widespread unemployment has brought misery to thousands at home and abroad. We in our country have suffered from murder, arson and outrage, and the end is not yet.

But recent happenings, with the not by any means remote prospect of new warfare in the Near East, have brought back to clear consciousness all that modern warfare means. Again, we go over the time of terrible stress, of sickening anxiety, and of sudden bereavement. We wonder how we ever bore the daily heavy burden. Yet what of those who, not remote from the trial and the turmoil, but in the very maelstrom of the terrible conflict, daily and hourly ventured all for us and ours!

Already, in many of our churches, memorials have been erected to the memory of those who came not back. At all times they should indicate our immeasurable debt of gratitude and heartfelt devotion. Yet how often the accustomed dulls the consciousness of benefits received and familiarity lessens the sense of an obligation which prompts fitting response. The sad lot of many ex-service men is sufficient to indicate this, and to point the sad moral. But when once again on November 11th we pause amidst our daily duties, and go back in thought to the most trying period through which we ever passed, let us recall with warmest gratitude and with fondest affection those who did and dared and sacrificed so much on our behalf. And from the recollections which the solemn minutes evoke, let us gain all the incentive and the resolution needed to plan a future in which peace and not war, friendly co-operation and not fiendish conflict, shall be the characteristics of mankind. If memory serves us right, this month then, when December comes there will be hearts truly receptive of that greatest of all world messages:—"Peace on earth and good-will to men," and with its inspiring challenge to rouse us we shall take new thought and dare greater things to give the angelic message full and fitting realisation.

Notes of the Month.

We note with interest that both the Presbyterian Colleges have opened their winter session with addresses on revivals. Prof. David Smith at the Assembly's College, Belfast, emphasised the necessity of a revival which should be both emotional and intellectual, since without the latter emotionalism is unsatisfactory and transient. At the M'Crea-Magee College, Derry, Prof. James Strahan delivered the opening lecture on "Spiritual Revival." We rather gather that these gentlemen do not find what they desire in the utterances of a certain notorious missionary who is at present employed by their own Presbyterian body. Certainly, both the intellectual and the spiritual elements seem to have been overlooked in his equipment. But while the respected professors long for what they have not got we rejoice that our own body is experiencing something like a revival at the present time. In Belfast our central church is having large congregations and these promise to be still larger in the immediate future. Hence while our Presbyterian brethren are inclined to say: "Save us from our friend," we are inclined to change that petition into this form: "All prosperity to our denouncers and calumniators." They have so far won us many friends and a sympathetic and increasing audience.

* *

It is with great pleasure that we are able to announce that the York Street Congregation sees a prospect of brighter days in the future. Recently it made out a unanimous call to Mr. A. L. Agnew, B.A., and that call has been accepted. Mr. Agnew is studying at Manchester College, Oxford, and will not be free till June, 1923. Consequently he proposes beginning his ministry at York Street in July of that year. In the meantime our people there have to struggle on but with this difference—they have now something definite to live and hope for. When Mr. Agnew assumes control the cause at York Street will soon feel the benefit of his energetic labours. We heartily congratulate the members of the congregation and wish them every resultant good from the compact now made.

* *

The Ulster Unitarian Christian Association has responded to a request from the Presbytery of Bangor to promote missionary activities at Moira, where, since the retirement of the Rev. William Weatherall, there has been no minister. It has been arranged that the Rev. H. J. Rossington shall go to Moira to give a series of week-night lectures or sermons. Before then the Rev. G J. Slipper is to visit members and friends of the Moira congregation and enlist their interest and support. Literature is to be distributed in the district and outsiders invited to the lectures. On the occasion of the weekly lectures it is hoped to arrange for a char-a-banc party to make the journey from Belfast and co-operate with the local friends. It is a piece of missionary work whose progress will be watched with considerable interest and which, as we hope, will be attended with the greatest success.

* *

May we put in a word for the Depository in Belfast as our common book store? It contains several new publications which might be circulated with the greatest advantage to our cause. We mention particularly "Unitarianism," by Dr. J. E. Carpenter; "Modern Churchmen and Unitarians," Dr. Mellone's re-printed *Hibbert Journal* article; "Fifty Points in favour of Unitarianism," third edition, by the Rev. Alfred Hall. The circulation of these and similar books at the present time would be powerful for good, while at the same time it would further the work of the Ulster Unitarian Christian Association. The latter exists for missionary work—also for the making of missionaries. *Verb. sap.*

Young People's Page.

"NOVEMBER, AND ITS SAINTS DAYS."

November gets its name from the Latin word "Novem" = nine, because it was the ninth month of the Roman year, which began in March. November 1st is celebrated in the church calendar as "All Saints', or All Hallows Day," when all the saints whose names were not mentioned in the calendar were commemorated, and also all departed relatives and friends.

The eves of feast days were as a rule observed by fasting, but Christmas Eve, and All Saints' Eve, were the exception to this rule, and were celebrated with great jollity and merriment. The Scotch people, and we in the North of Ireland, still keep Hallowe'en—the eve of All Saints' Day—when the spirits of the dead were thought to be abroad and it was regarded as the best time possible for prying into the future. Hence our custom of burning nuts and dreaming on the ashes; of throwing an apple peel over the left shoulder to see what initial it will form; of pouring molten lead through a key, for the same purpose; etc., etc.

November 2nd is "All Souls' Day," a festival of the Roman Catholic Church, which was instituted in the year 993 A.D. in the monastery of Cluny, its object being by supplication and almsgiving to relieve souls in Purgatory. From this religious custom of praying for the souls of the dead, there sprang the popular custom in some parts of England of going "a-souling" on November 2nd. It is not known if this old custom originated in collecting money to pay for masses for the dead, but bands of old women, or poor men, or children, went round the houses on "Souling" day begging for money, or apples, or cake—soul cakes, specially prepared, are still offered and eaten in Shropshire on this day. The begging was done by quaint rhymes such as:—

"Soul! Soul! for a soul cake!
I pray, good missus, a soul cake!
An apple, a pear, a plum, or a cherry,
Any good thing to make us merry.
One for Peter, two for Paul,
Three for Him who made us all.
Up with the kettle and down with the pan,
Give us good alms, and we'll be gone."

November 11th is Saint Martin's Day. Saint Martin, the legend says, was originally a soldier; one very cold day a naked, shivering beggar asked him for help; and taking his sword he cut his big cloak in two and gave one-half to the beggar. Afterwards Christ appeared to him wrapped in the half-cloak and said that it was to him Martin had given the garment. Then Martin left the army and entered the church, becoming Bishop of Tours. Our word "chapel" is derived from this legend, for the first "chapel" = cappella dim. of cappa = a cloak, was the sanctuary in which St. Martin's sacred cloak was kept by "cappellani."

Before root crops were grown for the winter feeding of cattle, it was usual on Saint Martin's Day to kill oxen, sheep, and pigs to cure them for the winter when it was impossible to get fresh provisions. November 20th is Saint Edmund's Day. He was a king of East Anglia and was shot to death by the Danes in 870 A.D. He gave his name to the place where he was interred—Bury St. Edmunds; but later, in 1216, his remains were stolen from the shrine by the French and after many removals in the neighbourhood of Toulouse, they were eventually deposited in the Roman Catholic Cathedral at Westminster in 1901.

November 22nd is Saint Cecilia's Day, the patron saint of music; and November 23rd is Saint Clement's Day—the patron saint of blacksmiths. St. Clement Danes Church in London has his emblem—an anchor—for its weather vane.

The last of the November Saint Days is Saint Catherine's Day, November 25th. She was put to death by torture on four spiked and bladed wheels, one pair of them revolving one way and the other in the opposite direction—hence our Catherine Wheel, the well-known revolving firework.

Newry Church War Memorial.

The unveiling of the War Memorial Tablet to the memory of those who laid down their lives, and in honour of those members of the congregation who served during the late war, took place at the morning service on Sunday, in connection with Newry First Presbyterian (Unitarian) Church, of which the Rev. J. G. Slipper is the pastor. The service was conducted by Rev. Alexander Gordon, M.A., ex-principal of the Unitarian College, Manchester, and there was a large and representative congregation, which embraced many members from the other Protestant congregations in the town.

The memorial, which takes the form of a handsome tablet of white Carrara marble, mounted on dark grey marble, is of bold design, with the words, "Pro patria" and the figures "1914-1919" immediately preceding the names of those who fell or served. The response from the congregation was very generous, and Sunday's ceremony was a fitting finale to the loyalty and patriotism of those who "answered the call."

The service was in keeping with the spirit of the occasion, and commenced with the singing of the hymn, "O God, our help," followed by prayer and Scripture lesson, whilst, immediately preceding the offertory, Miss Sterritt gave the solo, "He wipes the tear from every eye," with taste and beautiful expression. This was followed by Kipling's "Lest we forget," which was splendidly sung by the choir and congregation.

Preaching from the words "By weakness we are made strong," the Rev. Alex. Gordon, M.A. delivered an eloquent and appropriate address illustrated with many apt similes. "In the city of Edinburgh there was (he said) an open graveyard besides the Old Greyfriars Church, which some called although open to the City, 'the Westminster Abbey of Scotland,' for there in ancient tombs were laid perhaps the most exalted and best of the Scottish nation. And there spread out on one of the flat tombstones in in the year 1638 they signed the Covenant in their life's blood—the Covenant that made sure for all time that Presbyterianism would not collapse in the nation. Suppose they visited the locality that morning, and going through the entrance gate, turned a little to the right, there on a tablet on the open wall they would see what some called "The Martyrs' Monument'—a memorial to those who 'resisted unto blood'—in heart sincere, steadfast and zealous. That 'resistance unto blood' was an example of strength arising out of weakness. That day they were dealing with memorials of strength effected through weakness on behalf of the cause of righteousness. Many of those to whom such memorials were erected were not Puritans. Many of them were far from that; but the grace of God did not confine itself within the borders of any sect or section. There were two kinds of weakness—physical and moral—and in the breast of man these two kinds of weakness were sometimes keenly felt. At the opening of the Great War their little army was referred to in Berlin, as they were told, as 'the Contemptible Little Army.' Oh! yes, men might scorn at that army as far as numbers and equipment went, but not so far as determination and warlike spirit went. But what was it that lifted human nature out of its weakness and out of its despair? he asked. What but the Grace of God. They sometimes thought of Acts of Grace in purely theological terms as though they were part and parcel of those divisions of humanity which they called "the Church and Ordnances." But God's grace was universal, and it worked His Will in ways mysterious within us. These men to whom memorials were erected felt the call of Patriotism within them, and he doubted not the call was a manifestation of the Divine Will working within them for a purpose. It was indeed a "call from on

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Inquirer

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Editor, - Rev. W. G. TARRANT, B.A

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high." Strong and great qualities were needed in war. Spiritual not less than physical attributes were needed, and St. Paul himself, who had witnessed the burning of a great city in war—had utilised the soldier's equipment as to what was needed in the Christian life when he spoke of the need of their putting on the whole armour of faith, the breastplate of righteousness and the helmet of salvation. Without the spiritual qualities the physical in war would avail but little. Yes! more than the mere external equipment of the soldier was needed in war; Patriotism linked with the Spirit of Righteousness was required, and it was these that led them and carried them through the long drawn-out years of the bitter struggle. He doubted not there was the same sense of duty, the same obedience to command, Berlin-way, as there was in our own Army; but he thought the obedience to discipline in one case was of the outward and formal character; whilst in the other case it sprang from allegiance to the Righteousness of the Most High. When they thought of the fallen and of the sorrows of those left behind, let them remember that mothers in Germany had also lost their sons, and that God in Heaven was the Father of all. Their grief for those who were gone—and it was often grief that was constant and almost unbearable in some cases—was mixed with a sense of glory—glory that a Cause made men so willing as to devote themselves not only heart and soul but body and blood to a cause they thought worthy of their allegiance. Never was it known before after a great war for church after church, and sect after sect, throughout the country to erect memorials to the fallen in a religious spirit. It was something new, and was, he believed, due to the fact that Religion had something to do with the war and that it entered into the very heart and core of the nation. The war had been waged for a cause for which no religious man need feel the slightest shame, and for that reason they were proud and glad amid their grief to erect these memorials to those who had fallen in the cause of country and of God. Let them remember these young men whose memory they exalted that day, and what they had gone through; think of what their example is, and what their spirits speak, and let them look to Jesus the Captain of our Salvation and the Author and Finisher of our Faith.

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BAPTISM.

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Rational Religion.

We give below summaries of the two sermons which were preached in the First Church, Rosemary Street, on October 15th and 22nd. The first, on "A Credible God," coincided in its delivery with the opening of a mission in the adjoining church, while the second, dealing with "A Friendly Jesus," came when the mission had nearly run its notorious course. As indicative of the good services rendered by gross and unfair attack the attendances in the First Church showed a striking increase. We can hope for no better fortune than for our orthodox friends to give a permanent engagement to this very curious Christian Gospeller. This *advocatus diaboli* seems destined to bring about a Unitarian revival.

At the outset Mr. Rossington made plain what the term " Rational Religion " implied. Religion arouses and satisfies our highest and purest feelings, gives meaning and scope to conscience, enlists and stimulates the will. Yet it must also recognise, and allow for, the claims of reason. For when we have truly experienced religion we are impelled to make it rationally significant for ourselves. Secondly, the truer and more satisfying the personal experience, the more we are prompted to share it with others, and to be " ready always to give answer to every man that asketh a reason " for the hope that is in us. Thirdly, however intense the religious feeling, unless it effect an alliance with thought, and become operative in will, it is valueless for vital Christianity. Thus there is a rationale of religion which is imperative for most people and which is deserving of respect by all.

Passing then to his special subject, "A Credible God," the preacher based it on the text : " Have we not all one Father ? Hath not one God created us ? " (Malachi ii. 10). Obviously to fill the term " Father " with right content we had to make use of analogy. We vitalise and make valid our conceptions with the richest resources of our earthly relationships. All that fatherhood had come to mean we raised to higher significance and value when we thought of and addressed God. If we were in the unfortunate position, as some unhappy children were, of shrinking with fear and with the dread of punishment when the term father was employed, that would be reflected in our conception of God. If, on the other hand, the relationship of father and child reminded us of an affection seldom relaxed, and of a patience rarely exhausted, we as naturally ascribed these qualities in still greater degree to God Himself. Anything in the character of an Infinite Being which fell below the capacity or the achievement of earthly fatherhood became incredible and morally inadequate if attributed to Deity.

Nor could our conception of God as Father remain unaffected by what had taken place in social evolution. There was a time when a father had almost unlimited authority over his children. But gradually social usage and legislative enactment had so changed the significance of paternity that we now emphasised the serious responsibilities rather than the rights of fatherhood. To allow our theological view of God to halt behind this social change, as well as to make it subordinate to our best experiences of earthly fatherhood, was not only to belittle the character of God but also to make it unthinkable. And if, in addition, the one God who created us made the majority of His children so wicked and weak that for them a place of unceasing torment is to follow this brief tenure of life here, the whole conception is as revolting to our instintive feeling of moral fitness as it is alien to right reason. Certainly, no one who sat at the feet of Jesus and gained some measure of his love for, and trust in, God could so conceive of Fatherhood.

How much more instructive and appealing is the view a great prophet proclaimed :—" The Lord appeared of

old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." That view, raised to still higher spiritual power and signficance, meets us in the powerful representation of Fatherhood in the parable of the Prodigal Son. It suggests a love so complete and so unceasing that not even sin can change its character, indifference cease to excite its concern. If such a love seems powerless in the face of impenitence are we to say that human perversity is more pertinacious than heavenly love, that an infinitely wise and loving Father will ever abandon hope or endeavour to woo and to win ? Every rational and every humane consideration point to the unshaken conviction that God does not fail and will never acquiesce in our failing him. Thus to conceive of God is not to think little of his love or to make easy its neglect. Rather is it to make us responsive to its persuasive power and responsible for the fruition of its far-reaching purpose. Thousands whom fear will not drive prove amenable to the promptings of love. And if not now, then hereafter, love will win its increasing victories and all know the Lord from the least to the greatest.

The preacher chose as his second text St. John xii. 21—" We would see Jesus." He wished them to place themselves in the position of those who came with that request on their lips, and try to realise what kind of a personality they were able to gaze upon ; what would be the natural impression such a personality would make upon a sympathetic observer. It was unfortunate that in the case of the greatest Personality the world had ever known they had no authentic portrait. They knew what Julius Cæsar was like, who was before Jesus ; they had representations of Socrates in Athens ; but no authentic portrait had come down to help them to see Jesus as he historically was. Thus they were compelled to reverse the usual process. When they received a photograph or portrait of someone they had never met they tried to read from the features into the inner significance of the character. In the case of Jesus they reversed the process, just as the great painters had done who had ever attempted to represent Him. They were told that His coming on earth was heralded by angels, and the cry went forth, " Peace on earth, goodwill towards men." When He emerged to take up His ministry at 30 years of age, He had good tidings, a message for the sinful and sorrowing that filled them with new hope ; He proclaimed a message of goodwill and peace. Unlike, as in the case of John, there was no violence to compel men to accept it. He tried the methods of persuasion ; He came to men in His reasonableness and allowed His message to make its own appeal. If He could not bring men He had no desire to drive them. They found that His demeanour attracted the little children to Him. When those about Him would banish them from His presence, thinking He was too engrossed in the work of His life to deal with young children, he said, " Suffer little children to come unto Me, and forbid them not." He did not shrink from the outcasts. He did not draw aside his robes like the Pharisees, but mixed so freely with them that they said He was a friend of publicans and sinners. Let them notice His attitude in regard to women. In the Decalogue a woman was classed along with her husband's chattels. But they saw the striking fact that this Man who was born in Judea raised women to the level of Himself, gave them a place in His ministry ; showed them to be faithful when His disciples forsook Him ; and after the crucifixion it was the faithful women who waited upon their dead Lord. In all this they saw there was nothing to make men afraid or hesitate before Him, but everything to draw them to Himself. In the hour of His greatest agony when His enemies had prevailed against Him, the words fell from the lips of the Crucified one, " Father, forgive them, for they know not what they do." Here surely was a friendly Personality, not one unapproachable.

The only time that the speech of Jesus became violent was when He uttered reproaches against the Pharisees—those who thanked God they were not as other men were. The only time He was moved to violence of action was when certain men degraded by their practices and speeches the House of God. An insult to Himself left Him unmoved, but when God's House was prostituted and degraded He was moved to righteous indignation and, as the four Gospels told them, He made a scourge and drove from the interior of God's House those who had polluted its holiness and sanctity. But He was essentially a friendly Jesus—not only a Friend of the publicans and sinners, but of all who had been afraid hitherto to approach that which was holy and pure. He was a man essentially friendly and affectionate, and Who drew men to Himself by the beauty, simplicity, and loveliness of His spiritual and moral character. But when they sat at the feet of some theologians the character became entirely changed. Instead of the friendly, approachable, accessible Jesus, they had a flaming judge, a harsh executioner of God's commands. But that was not to be found in the Gospels.

Mr. Rossington gave illustrations to show how the Apocalyptic writings and tradition had influenced the Jews, by dwelling upon the approaching terror and punishments that were to fall upon their oppressors. The vengeance they could not exact for themselves they expected God to exact later on their account. It was such literature which more and more transformed the picture of a gentle, loving Jesus into one who was a terrible judge, only desiring to exact punishment—a Person Whom no one dare approach without fear and terror. Referring to having seen on the walls of an ancient Continental shrine the words, "Mary, pray for us," the preacher asked how it came that a Christian Church used the name Mary when they would expect Jesus. For the simple reason that the theologies of men had so deprived Jesus of every trait of gentleness and approachableness that they dare not approach Him, and went to Mary as the tender one who cared for the sufferer. That was the work of a mischievous theology. Fortunately, in the last century, painstaking students had gone to the Gospel to study them reverently for themselves, and, as a result of their efforts, we could see Him as a gentle Jesus, full of affection for suffering humanity, who could be approached without fear or hesitation. When they perceived the sublimity of His character, and recognised the power and influence of His teaching, it became impossible to think of an angry, or violent, vindictive God. Jesus led men to the Father, and said—"I am the way, the truth, and the life," and when we had seen His Father and our Father as He saw Him, when we had learned to know Him as He knew Him, we could trust the Father's heart, and did not need to fear to approach Him, for a loving, friendly Jesus would have led them to trust in a supremely loving, friendly God.

Therefore (concluded the preacher) I say with all earnestness and sincerity, do not accept my words, go to the Gospels for yourselves. When you see Jesus as He is pictured there you will love and trust Him. When he says "I am the Way, the Truth and the Life," you will accept His word, you will live His life, you will go in His way, you will come to the everlasting arms of an affectionate Friend, and you will at last find rest and peace when God has taken you unto Himself.

Lesson Notes.

November 5th. THE TRAVELS OF ST. PAUL.—The Second Journey. I.iv. At Corinth. Acts xviii. 1-17. *Key Test, Acts xviii. 6b.*

(1) Corinth, another important town of Greece, a great commercial centre, and the seat of the Roman Governor (proconsul) of the Province of Achaia (i.e., Greece). (2) Pontus, a province

in Asia Minor bordering upon the Black Sea. The Emperor Claudius ordered the expulsion of the Jews from Rome (probably 49-50 A.D.) on account of the tumult caused among them (there is reason to believe) by contentions about the Messiahship of Jesus. Aquila and Priscilla were presumably Christians before they met Paul at Corinth. (3) It is not clear whether they actually constructed tents or were weavers of the fabric of goat's hair used for the same, and called *Cilicium* from Cilicia, the province containing Tarsus, the native town of St. Paul. (5) See xv. 14, xvi. 1 and xvii. 14. "Constrained by the word" = greatly taken up with conscientious delivery the message forming the object of his mission. (6) See Ezek. xxxiii., 3, 4, and Cp. September 17th v. 46. (7) Titus Justus had been a Gentile but had come under Jewish influence; Cp. xvi. 14. (9, 10) "The Lord" = Jesus. Cp. October 8th (xvi. 6-10). (12) Gallio became proconsul in the summer of 51 A.D. after Paul had been in Corinth eighteen months. (17) Sosthenes was successor, presumably, to Crispus, v. 8. "All" (characteristic of the author's style, found also in his Gospel) is a vague expression. It means here the Gentile populace. Gallio took no notice of what they did.

Some time after this Paul returned by sea to Palestine, landing at Cæsarea, visiting Jerusalem, and returning to Antioch; thus ending his second journey.

November 12th. THE TRAVELS OF ST. PAUL.—The Third Journey III. i. Diana of the Ephesians. Acts xix. 23-41. *Key Text,* 1 *Sam.* 5, 3a.

In his third journey St. Paul came to Ephesus which he had visited on his return from Corinth (second journey). See xviii. 19-21. It was famed for its temple of Artemis, a goddess identified with the Artemis worshipped in Greece and with the Roman goddess Diana, but in several particulars a distinct divinity. Images of her shrine were made by silversmiths and sold to the numerous foreigners who came to worship there.

(23) "the way" is a peculiar phrase to denote the body of persons worshipping God and regulating their conduct according to the way of Jesus Christ or of those who taught in his name = the Christians. (29) the "theatre" was an amphitheatre where public meetings could be held. (31) "chief officers of Asia" (lit. Assarchs) whose chief duty was to arrange and preside over public festivals of a religious significance. They respected Paul, and seeing the rashness of his attempting to enlighten the multitude (stirred to frenzy by the silversmiths and others who feared from the influence of his teaching the loss of their callings) urged him not to risk his life in that way. (33, 34) The Jews fearing that the fury of the Gentiles might be directed against themselves as well as against the Christians (since Paul was a Jew by race) put forward Alexander to protest their innocence and to disown connection on their part with the movement of which Paul was the leader. But precisely because he was a Jew as Paul was, the mob refused to hear him. (35) The townclerk was an official associated with the proconsul. He (*a*) soothed them by a flattering allusion to their privilege, (*b*) admonished them to avoid a possible penalty for rioting. (38) Not several prcoonsuls at one time, but a succession of such Governors, whoever might be the proconsul for the time would be competent to settle such matters equitably.

November 19th. THE TRAVELS OF ST. PAUL.—The Third Journey. III. ii. Farewell to the Ephesian elders. Acts xx. 17-38. *Key Text, Acts xx.* 28.

Paul left Ephesus to go to Macedonia and Greece, and after three years spent in the latter country returned, *via* Macedonia and by sea from Philippi to Troas (N.W. Asia Minor), again by sea from Assos to Miletus, passing by Ephesus so as to hasten to Jerusalem for the day of Pentecost (the feast held 50 days

after the Passover).

(17) The distance the "elders" (in Greek, *presbyters*) had to come was 25 miles. "Greeks" (Gentiles) = people of Greek race or at least of Greek speech other than Greek speaking Jews. (22) "bound in the spirit" = constrained by force acting inwardly (though not by any visible power). (24b) See ix. 15. (26) Cp. xviii. 6. (28) Thus the elders (presbyters) are bishops (in Greek, *epi-scopoi, Overseers,* = virtually, *shepherds*), hence (in after time) the bishop's *crook* as a staff of office. Cp. October 1st, v. 23. In this verse the Church of Christ is regarded as the Church of God, its members being held to be redeemed (bought back) from sin, or acquired as a property, for God, by blood which was his own in as much as it was his Messiah ("his own Son" —Cp. Ro. viii. 32) who died (whose blood was shed or poured out (see Mk. xiv. 24 = Mt. xxvi. 28 = Luke xxii. 20) for them. (29) The "grievous wolves" whom he dreads, are false teachers (probably those who teach the necessity of judaism—i.e., keeping the law of Moses). Co. Mt. vii. 15. (32) "the word of his grace" = the gospel. (34) See xviii. 3. (35) The words here attributed to Jesus, not found in any of the Gospels, may have been committed to memory though not recorded in writing till the book of the Acts was written.

November 26th. THE TRAVELS OF ST. PAUL.—The Last Voyage. IV. i. From Palestine to Italy. Acts xxvii. 1-16. *Key Text, xx.* 22.

At Miletus (xx. 22) Paul expresses his presentiment that he is doomed to bonds and afflictions. After the end of his third journey he went up to Jerusalem, where Jews from Asia (one great field of his missionary labours) created so much stir about him that it led to his arrest. Whilst a prisoner he was heard by the Roman Governor Felix and by his successor Festus; also by King Agrippa (grandson of Herod the Great). The last-named declared his opinion that Paul might have been set at liberty had he not appealed to Cæsar. Therefore to Cæsar he must go—it having been another presentiment of the apostle, that he must bear testimony to Jesus also at Rome (xxiii. 11).

(2) Adramytium, a city of Mysia in N.W. Asia Minor. (3) "his friends" as truly they might be; but in Greek it is "the friends," and that is probably how it should be in English—a name for the Christian society in the place. Cp. the use of the same phrase as a designation of themselves by the communion called by other people the "Quakers." (9) "The Fast" of the day of Atonement (Lev. xvi. 29, etc.), mentioned here as an indication of the time of year (about mid-September or early October) when stormy weather might well be expected (just as we might say, "after Christmas"—i.e., after the end of the year—"it will be very cold"). (10) This could be only a presentiment, and—as will be seen in the sequel—a false one as respected the "lives." (14) AV. "Euroclydon" = SE—RV. "Euraquilo" = NE. (17) They bound cables round the hull to keep it together. "The Syrtis" were quicksands. "lowered the gear" (RV) = "strake sail" (AV) = lowered sail, to prevent the vessel being driven southwards. (22) Contrast this with v. 10 end. (24) Another vision. Cp. xvi. 9 and xviii. 9. It was very likely the feeling of confidence of the apostle that he was destined to carry the gospel to Rome (xxiii. 11) which kept him calm, and confident of personal safety, the vision being not so much an independent confirmation, as a direct outcome (a visualisation) of his confidence. It may have been in like manner belief in his role as the Messiah which explained the equanimity of Jesus during the tempest on the lake of Galilee. His question to the disciples, "Have ye not yet faith," probably means in reality, "Have ye not yet faith in my Messiahship which should make you know that you are safe; for you could not imagine that the Messiah would be lost in an accident like this—and you with him."

Temperance Notes.

Lantern Slides at Bands of Hope.

The writer hired a set of slides (36) from the Band of Hope Union, Lombard Street, Belfast, recently, and exhibited them before the delighted children. It illustrated a story called "Crippled George." Now we are not fastidious, but having been told that this temperance story with slides is considered to be "one of the best" of the series supplied by that very useful Union, we wonder what "one of the worst" would be like. Child psychology is being studied to-day as never before, and there are exceedingly good books and periodicals on the market that suggest the child is at last being intelligently understood and catered for. Are there really good juvenile lantern slides to be had that will educate and truly interest without being morbidly sensational and gruesome? Will readers who know of good sets please write us giving address from which same can be obtained (and if possible the cost)? Such a list in this column would be very useful to those of us who are fortunately in possession of a lantern.

Prohibition.

The subject of Prohibition seems almost taboo this side of the Atlantic, even in temperance circles. Why? There is no doubt that according to the working of natural law Prohibition has got to come. The present generation may not live to see it, but in the nature of things an age will arrive when public houses (for the sale of intoxicating liquor) will be a thing of the past. Look down the pages of history and note the many things that seemed useful and even a permanent institution at the time, but now, not serving a useful purpose in the scheme of things, have gone. The slave traffic, absolute monarchy, witchcraft, trial by ordeal, the duel, and great empires that have been builded upon conquest and maintained solely by brute force—these have all gone. So must it be with the liquor traffic. To defend the liquor traffic and protest against any effort to hasten its end, is but sweeping the tide back with a broom. Convivial drinking can be traced back almost to the dawn of history. It is one of the immemorial traditions of the human race—enshrined in story; exalted in art and song; and with countless social customs ingrained in the habits of the people. This has made it seem to be a permanent institution. Moreover, millions of pounds sterling are being spent, and invested in it. And yet—and yet—we know to-day that it is not useful. Wrecked homes, ruined lives, public degradation, economic inefficiency, and unproductiveness, are directly the result of the liquor traffic. Tradition, wealth, and even the ingrained habit of mankind, cannot stand against this fact to save it. The liquor traffic IN THE NATURE OF THINGS must go. In the United States it has already gone. In these days when we are more anxious than ever before for world reconstruction, we are becoming righteously impatient with things that are evidently useless. The liquor traffic is one of these things. Therefore the liquor traffic is doomed.

P. GODDING.

Banbridge.

Obituary.

MISS JANE ORR, Ballylesson.

To the great regret of all who knew her Miss Jane Orr, the second daughter of the late James Orr, M.D., of Ballylesson, passed away on October 18th, the interment taking place at Dunmurry on October 20th. For some time her declining health had been a matter of anxiety to her relatives and friends, while her advanced age deprived her of the strength to rally. She had endeared herself to many people by her gentle and gracious disposition, her readiness to do kind actions unobtrusively being one of her most marked characteristics. Living

a quiet life at Ballylesson she nevertheless made the home of her family one of the most hospitable of places for visiting friends. Until her health declined she attended the Dunmurry Meeting House and was rarely absent from the celebrations of communion. It was in its quiet graveyard that she fittingly found her last resting-place. At the service in the house, attended by a representative number of her friends, the service was conducted by the Revs. J. A. Kelly and H. J. Rossington, while at the service in Dunmurry Church the same gentlemen officiated. The Committal Service was conducted by the Rev. Alex. Gordon. We sympathise most deeply with Dr. Orr and his surviving sister.

Reports.

Unity Guild.—The Guild may congratulate itself upon the success which attended the opening of its winter season this year. A large contingent arrived from Comber, another from Holywood, while even far-away Greyabbey had its representatives, we were glad to see. Everything went with a swing and all present appeared to be thoroughly enjoying themselves. The only word of criticism that we heard was that the refreshments ran short. But if people will not reply to invitations some one is bound to suffer—and it is not those who failed to answer who come off worst as a rule. Meanwhile rehearsals have begun for the operetta and at the time of writing there are still some vacancies in the chorus. Those who have good voices and can read music (either notations) and would like to join should come to the Central Hall, Rosemary Street, where the weekly rehearsals take place on Fridays at 7-30. The operetta is extremely tuneful and should make a very pretty performance.

Entertaining the workers from the Workshops for the Blind has become an annual feature of the Guild's activities. Upwards of 80 blind and their guides gathered to tea in the Central Hall on 21st October, and a pleasant half-hour passed in attending to their wants. When all were satisfied a miscellaneous programme of music, recitations and dancing was entered upon. By this time many members of the Guild had joined the party and the large hall was well filled. The programme was contributed to by Guild members and friends, several items being supplied by our blind guests. The meeting closed after public expressions of good-will on both sides, by singing the National Anthem.

* *

Belfast : First Church.—The Harvest Services on October 8th proved very successful, the attendances at all three being very good, while the aggregate attendances and the collections for the Sunday School were the best for some years. The Minister (Rev. H. J. Rossington) officiated on each occasion, this making his sixteenth consecutive appearance as preacher of harvest discourses in the First Church. Special music of a very attractive character was provided by the organist and choir, the latter being considerably augmented for the evening service. Thereat Haydn's Oratorio, "The Creation," supplied the solos and choruses, the former being most sympathetically rendered by the professional members of the choir, while the choruses were made more effective by the friendly co-operation of outside friends. As usual, many generous donors sent suitable harvest materials, and these were displayed with great taste by members of the congregation and the teachers and scholars of the Sunday School. Before the close of evening service the Minister made grateful acknowledgment of the very kind gifts supplied by friends inside and outside the congregation, and also thanked the musical friends who had helped so kindly in the rendering of the special music. Later, the fruit and vegetables were sent to the Children's Hospital in Queen Street. —Prompted by the proximity of a notorious evangelist

the Minister commenced on October 15th a series of special sermons on "Rational Religion." His opening discourse was "A Credible God," and it attracted an excellent attendance. But the latter was exceeded on October 22nd, when Mr. Rossington preached on "A Friendly Jesus." Moreover, a fairly full report of the sermon appeared in the "Belfast Evening Telegraph" on the following day so that a very large number of people were able to realise the Unitarian view of Jesus. As our advertising columns show, Mr. Rossington proposes to follow up the above discourses with a series of four on the Sunday evenings of November which will present Unitarianism to the attention of the thoughtful. Suitable literature was procured for October 22nd, and all of this was taken away. Increased supplies will be available for November.

* *

Ballycarry.—The annual Harvest Festival Services were held in the Old Presbyterian Church, Ballycarry, on Sunday, October 15th. The church was beautifully and lavishly adorned with plants, flowers and fruits, etc., trophies of the harvest. Large congregations were present. At the evening Service the church was filled to overflowing. The preacher for the day was the Rev. A. M. Bell, of Ballyclare, whose sermons made a deep impression and will not soon be forgotten. During the services, the choir rendered special music under the able conductorship of Mr. Campbell, who played exquisitely on the Carnegie organ.

* *

Ballyhemlin.—The Harvest Thanksgiving was held on Sunday, October 1st, in the afternoon. The Meeting-house was filled, friends from various denominations being present. The day was perfect for the occasion, and the beauty of the decorations in the sunshine was remarked. The collection was an advance on previous years. The preacher was the minister, the Rev. J. Barron. A solo was sung by Miss Katie Organ, and Mr. Evans, organist of the Parish Church, Ballywalter, very kindly gave his services again this year.

* *

Cairncastle Old Meeting House.—Harvest Services were held at 4 o'clock on Sunday, 22nd October, and at 7-30 p.m. on Monday, 23rd October, under favourable weather conditions. The preacher on Sunday was the Rev. W. G. Marsden, of Ballycarry, and the organist for the occasion was Mrs. James Tweed of Larne. On Monday the preacher was the Rev. H. J. Rossington, M.A., B.D., of Rosemary Street, Belfast, and the organ was played by Mrs. H. Brennan of Larne, still frequently spoken of as Miss Cambridge among the people of Cairncastle in grateful remembrance of her days as the teacher of Broadford School when she did much and was always willing to do what was asked of her not alone for her fellow-worshippers at St. Patrick's, but for people of any other denomination as well. There was a very good congregation at the Sunday service, including a party of members from Mr. Kennedy's congregation, and some others also from Larne. On Monday, the attendance was not so good, but it was very fair considering the unenticing darkness of the night. The church was prettily decorated, as usual, and the singing quite creditable for a rural congregation, especially that of the children who sang a carol without assistance, and, though a little too modest and lacking in confidence, sang sweetly and with good enunciation. A notable contribution to the decorations was a "buckie" chain extending fity-six feet in length and containing approximately eleven hundred beads.

* *

Clough.—Harvest Thanksgiving Services were held on Friday evening and Sunday, October 6th and 8th. The church was beautifully decorated by the ladies of the congregation with flowers, vegetables and fruit, which had been liberally contributed by various members. Friday evening's

service was well attended. The Rev. E. Lockett, Holywood, officiated and preached an excellent sermon which was greatly appreciated. In addition to harvest hymns, the children's choir sang an anthem, "The Lord is my Shepherd," and the organist, Miss Irvine, rendered the solo "The Lord is mindful of His Own." On Sunday, the church was well filled both morning and evening, and the services were conducted by the minister. The anthem "Consider the lilies," was rendered by the children's choir, and appropriate solos were sung by Miss Irvine. The services were very successful.—After service on Sunday, October 15th,a general meeting of the congregation was held to bid farewell to two of the young members—Miss L. Irvine, Rathmullen, and Mr. John Robinson, Tubbacorn, who have since started on their long voyage to New Zealand and Australia. Miss L. Irvine had been organist for over six years to which duty she was exceptionally faithful, and which she performed with rare ability. As organist and singer she led the praise and her part and presence at the services will be long missed by the congregation. She was active in the Sunday School, as a teacher of the junior class, and in many other ways did she readily and willingly serve the church. George Allen, Esq., J.P., on behalf of the congregation, presented her with a cheque, and referred to the congregation's high appreciation of her valuable services and devotion, and their regret at her leaving and wished her a good voyage and every success and happiness in New Zealand. Miss Irvine thanked Mr. Allen and the congregation and stated that she was taken by surprise, and did not expect a present because they had been generous to her all along, and that they were always considerate and kindly to her, and it was a joy to her to work for the church. Mr. John Robinson, one of the most faithful of the young members, comes of a family who are staunch supporters and workers of the church. Mr. Robinson never missed a function or a service connected therewith. In connection with recent efforts for the church, he helped with a willing heart and a ready hand. Mr. Allen, on presenting him with a Bible and a copy of the New Hymnal, on behalf of the congregation, referred to the noble example he had shown by his active interest, devotion and character as a member, and stated that all were very sorry to lose him and their hearts were with him, wishing him a happy and prosperous career. Mr. Robinson responded and thanked Mr. Allen and the congregation.

* *

Greyabbey.—There was an overwhelming congregation at Evening Service on the 8th October, when the Rev. S. E. Bowen, of Crumlin, conducted the Harvest Services. The neighbouring congregations showed their friendliness towards us by closing their churches so that all might worship together. It was quite inspiring to see the old Meeting House so full that forms had to be carried into the aisles. The decorations had been carefully carried out with most pleasant results.

* *

Holywood.—A very pleasant meeting was held in the Schoolroom on Friday evening, September 29th, when Mrs. Gardiner kindly entertained the mothers of the scholars attending the Sunday School to tea. There was a good attendance of guests, and after tea, an excellent programme of music was enjoyed, to which the following ladies contributed: Miss Madge Boas (violin), Miss Gardiner (cello), and a lady friend (piano). Miss Praeger gave a reading, and suitable selections were rendered by a gramophone. In the course of the evening Mrs. Eustace Thompson, of Cairncastle, who is remembered with affection for her Sunday School work in former days at Holywood, gave a delightful talk to the mothers, full of recollections of bygone times, and of counsel and encouragement for the present and future. Mrs. Gardiner also spoke and

welcomed her guests, and expressed her gratitude for the assistance of the mothers of her old class (which she had now handed on to her daughter) in regularly sending their daughters to the school. The Minister also said a few words, and a very happy and useful social gathering concluded by the singing of the National Anthem.—The Church Guild successfully opened its winter session on Tuesday evening, October 3rd, with a social gathering. After tea a brief business meeting was held when the officers were elected for the year. The Treasurer (Mrs. F. Robinson) reported a balance in hand from last winter. Mr. J. M'Hair was re-elected Hon. Secretary, as were also the Rev. E. Lockett as president, and Mrs. Gardiner, Miss Praeger, and Messrs. W. Patterson and W. H. Niall Nelson as vice-presidents. A representative committee was also appointed. Afterwards the time was passed very pleasantly in playing games, guessing competitions, etc. The next meeting of the Guild will take place on Tuesday, November 7th, when Dr. John Campbell will give an address on the history and principles of our Non-Subscribing Presbyterian Church.—The members of the Sewing Class are organising a sale of work to be held on Wednesday, November 22nd. with a view to inaugurating a fund for the re-painting and redecoration of the church. Any friends willing to help by sending contributions either in money or kind, are asked to be good enough to send their gifts to Mrs. J. Graham, Kilton Cottage, Craigavad, or Mrs. Lockett, the Manse, Beechcroft, by whom they will be gratefully acknowledged.

* *

Killinchy.—Harvest Services were held on October 1st and 2nd, under ideal conditions. The weather on the Sunday was all that could be desired and Monday evening was fine. The decorations as usual were very pleasing and done in exceptionally good taste. The numerous enconiums passed by gratified worshippers were a great encouragement to willing workers. The Rev. D. J. Williams preached in the morning to a large congregation and dwelt on the manifold works of God, the wisdom in which all things are created and the fullness of the riches of the earth. The Rev. W. G. Marsden was the special preacher for the evening service and also for the Monday evening. We are indebted to Mr. Marsden for his practical exposition of Christian truths. He was lucid in method and rivetted the attention of his audience. The choir, besides special hymns for the occasion, gave two anthems : in the morning " Unto thee, O Lord, do I lift up my soul " and in the evening " Daughter of Zion." On the Monday evening " Unto thee, O Lord, do I lift up my soul " was repeated. The singing was good, and the anthems were well rendered. The congregations throughout were very good and the collections well up to expectations.

* *

Laymen's League.—The monthly meeting of the Belfast Chapter of the Laymen's League was held in the Central Hall, Rosemary Street, Belfast, on October 18th, 1922. Mr. E. R. Jackson presiding over a good attendance of members. After the usual business had been dealt with a general discussion took place, a gratifying feature of which was that the whole of the members present showed a lively interest each in turn voicing his opinions. The result was that the Secretary was instructed, in view of the attacks now being made on Unitarians, to endeavour to get the opening sermons delivered by the Rev. H. J. Rossington, M.A., B.D., on October 15th and 22nd printed in the " Belfast Telegraph " and these have now appeared in that newspaper, through the kindness of Mr. Stewart, the editor, for October 20th and 23rd respectively. Arrangements were also made for the distribution of leaflets, giving a statement of some of the Unitarian beliefs, to the people attending the meetings of our friend, Mr. Nicholson, and this will be carried out, some hundreds having by this time

been distributed; other suggestions were considered, of which more will be heard later. This opportunity is taken of reminding those who were advised of the meeting and did not attend, without having good and definite reasons for their absence, that they are, to say the least of it, not helping matters. Subscriptions are now due, and should be paid to the Treasurer, Mr. W. W. Wilson, 1 Kenwyn Terrace, Belfast.

* *

The Remonstrant Synod of Ulster. This year the annual meeting of the Remonstrant Synod, in accordance with the plan agreed upon for distributing ecclesiastical meetings instead of grouping them all together on two days in the month of June, was held on the third Tuesday in October, at 2-30 p.m., in the First Church, Belfast. The said plan, approved by some and disapproved by others, has certainly some advantages: possibly among others this, that it affords multiplied opportunities for the lay representatives to rise to the duty of shewing an interest in the life of their church by attendance at, and participation in, the deliberations of its assemblies. It seems hardly to the credit of a Presbyterian body to be content to leave the transaction of its ecclesiastical business so largely in the hands of clerical members as it has come to be the custom among Non-subscribing Presbyterians in recent times. The out-going Moderator, the Rev. Alfred Turner, of Templepatrick, has been succeeded by the Rev. Albert Whitford, of Moneyrea, and the out-going clerk, the Rev. Eustace Thompson, of Cairncastle, by the Rev. W. G. Marsden of Ballycarry, with the Rev. Percival Godding, of Banbridge, as Assistant Clerk.

* *

Banbridge.—The Annual Harvest Thanksgiving Services were held on the 1st October. As in former years the interior of the church was tastefully decorated and reflected the highest credit on those who voluntarily undertook this work. Outstanding in the entire scheme was the pulpit, which was clothed with a wealth of many coloured flowers, amid which fruit and vegetables were nicely arrayed. Palms placed in front and pot plants in the background added to the beauty of the scene. The windows presented a pretty picture with their layers of moss and bouquets of flowers, and strings of clinging creeper, whilst a festooning of corn over the text, "The harvest is the end of the world and the reapers are the angels," displayed around the gallery completed an artsitic design. The service throughout was most appropriate and was greatly enjoyed by large congregations. The praise portion led by an augmented choir with Miss Dornan presiding at the organ was of a very inspiring nature, and contributed largely to the success of the services. The anthems, "Man goeth forth to his work," and "To Thee, O Lord, give thanks and praise," were very nicely rendered, the solo parts being taken by Miss Helen Stevenson and Mr. J. Mooney. The friends of the choir who gave us valuable assistance were Mrs. Hanlon, Miss Haughey, and Messrs. J. Simms, J. Mooney and K. Shooler. Mrs. M'Cammon has always left her pew for the choir on these occasions, and this year was no exception, and at the practices, and on the day she was most warmly and deservedly welcomed. As the special preacher we were favoured with a visit from a former minister, the Rev. Edgar Lockett, from Holywood. He gave (at the Evening Service) a thoughtful and practical sermon on the text that was so largely displayed around the front of the gallery (Matt. xxiii., 39).—The Band of Hope re-opened on Monday, 8th October, and at the second meeting a lantern illustrated story, "Crippled George," was told and exhibited by the minister. We hope to make good use of our lantern this session. Miss Sadie M'Keown kindly helps at the piano, and Miss Caroline Bell is the valued secretary. Already our roll reaches 40 members.

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Aspects of Modern Unitarianism

Edited by ALFRED HALL, M.A., B.D.

I.	Introduction	The Editor
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The essays in this volume deal only with a selection from many religiou ssubjects on which Unitarianism has a distinctive message. It is, however, hoped they will adequately demonstrate the fact that Unitarian thought is not unprogessive, and that they will have some effect on the constancy with which statements of faith made by Unitarians a century ago are quoted as representative of the modern message.

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